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small *khanjar* is a curved dagger, and it was with this very one Nuri had killed in single combat a minor chieftain of the Muntefiq.

One afternoon young Fuaz and a group of his little friends were practising with slings, the ancient weapon with which David slew Goliath. They shot flat pebbles with astounding accuracy at the small wooden pegs, which held the tent ropes down about thirty paces distant. Unseen by them, I suddenly stepped out from behind his tent. A stone, which had hit its target close to me, rebounded from the smooth wood and struck me on the forehead between the eyes. For a moment I was nearly stunned, more perhaps from shock than from the actual blow. My first thought was that I had been struck by a bullet.

Gasping and with a frightened face, Fuaz ran up to me. He had noticed the wound in my forehead and a few drops of blood on my fingers, which I had, in my confusion, pressed to my head. When I took the lad in my arms and laughingly lifted him up, to let him know that it was no great matter, a look of anger crossed his face, as if he had been offended. He wriggled free and stood still before me. Then he tore his *aghal* and *kaffiyah* (the veil and head-cloth) from his head, letting the six fine braids of his hair fall over his shoulders. They reached to his hips. With tears welling from defiant eyes, he cried, "*Ana dachilak!* Before the face of God I deliver myself unto you: tell me the price of your blood." It sounded not in the least regretful, nor did it suggest any wish to be forgiven. It was sheer defiance, because he thought I had made fun of his offer.

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work. If they deserve it they are spanked with a stick, not only by their mother or father, but by the slaves both male and female. The Rwala believe that the rod originated in Paradise, *al-ʿaṣa aẓharat min al-ǧenna*, and that it also leads man back to it. The older boys attend to the mares, guard them on the pasture grounds, take them to water, and ride on them while migrating; they also bring fuel to the men's quarters, serve the guests with water, etc. They squat with the men around the fire listening to the conversation and learn also to recite poems and songs, in this manner acquainting themselves with all public affairs. Boys learn to shoot before they are fourteen and take part in at least one raid before they are sixteen. At this period the father would not think of punishing the disobedience of his son simply with a stick, but uses a saber or a dagger instead. By cutting or stabbing them the father not merely punishes the boys but hardens them for their future life. In the opinion of the Bedouins the son who disobeys is guilty of rebellion, for which the proper punishment is the saber, *as-sejf lemin ʿaṣa'*.

BOYS' GAMES

The boys are never idle. When they are not helping their parents, they play. Some of their games are dangerous; all, however, tend to harden them and sharpen their faculties.

In playing *ramḥa* two lines are formed. The members of each side, holding their companions by the hand, take position and advance against the other side, kicking their opponents till one whole side rolls down, *jetarâmaḥûn*. Many leave the game with their bellies black and blue, but will stand up as long as they can bear the pain.

A very dangerous game is *šâra*. The boys bring their slings, *miẓla*ʿ (pl., *maẓâliʿ*), gather a supply of pebbles, separate into two hostile groups, and, declaring war on each other, throw stones from their slings, *jetašârûn*. Blood always flows. Often a boy loses an eye, gets a broken head or a split bone in his hand or leg, or even falls down dead; and yet the parents never forbid the game. For a dead boy the kin of the player who killed him must pay the blood price; for other serious hurts half of that. If the guilty party cannot be found, the relatives of all the boys participating in the game must pay, compensation of this kind being called *medda' rṣejje*.

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Ma'kâla, another game, is not so dangerous. The boy takes off his kerchief, ties a knot in the middle of it, first putting a round pebble into it, posts himself at the goal, *mîd*, and then throws the knotted kerchief to his comrades who are waiting about fifty paces away. The boy who catches it beats the others with the knot while they run to the goal. Then, returning to his place, he throws the kerchief among the boys, who shout at him: "Give the kerchief to him who gave it to thee, *'aṭha min 'aṭâkîha*," and the game starts over again. Here also many a bump on the head or bloody bruise on the body is carried home from the game.

At night the boys play what is called *muḏmaḥ sara'*. They take a peg sharpened at both ends, *šẓâẓ*, of the kind used to fasten the back wall of the tent to the roof. One of the boys takes his stand at the goal, *mîd*, and throws the peg to his playmates posted about twenty paces from him. The boy who catches it cries: "*Muḏmaḥ sara'*, *muḏmaḥ* goes with me," and runs straight for the goal. The others throw themselves on him, trying to get hold of the peg and shouting: "I am the father of strength, I shall crush thee, *ab-al-'arejč w-'âreč*." The assailed boy defends himself as best he can, stabbing with the peg, kicking, and biting, so that he may reach the goal with the peg in his possession. Most of the scars resulting from this game are, of course, found on the clothes of the players.

When *ḥâğije* is played, a pit is dug on a level plot of ground, and inside it a smaller but deeper pit. On the edge of the larger pit a stone ball, *ḥâğije*, is laid; and a similar ball, *sîc*, only some sizes larger, is thrown from the goal at the first ball so as to knock it down into the large pit where it must roll into the smaller one. When all have had their turn, the boys who have succeeded in putting the ball in its place mount the backs of their less fortunate comrades, who must carry them like horses from the pit to the goal. That the riders seldom forget to kick and cuff their horses to get more speed out of them hardly needs to be added.

In the game of *ḥejl w-ḥejl* riders and horses are chosen by drawing lots. The riders take their places, the horses carrying them to the goal. There the horses cry: "*Al-ḥejl aklâb*," roll over to one side and then sit on the backs of their riders.

For the game of *ṭakka* every boy arms himself with a large tent peg. The boy chosen by lot lays a small sharp peg,

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524 *šẓâẓ*, on the highest stone near by, taps it with his large peg
857 enough to make it fly up a little, and when in the air gives it a good blow so as to make it fly to the other players who wait at a distance of about thirty or forty paces. Every one of them tries to hit the flying sharp peg with his own peg in order to send it back. As long as no one succeeds, the peg is returned to the first boy, who continues to bat it until one of his comrades finally strikes it and takes his place. When striking at the *šẓâẓ* peg the head or shoulders of a player often come in contact with it, with consequences easy to imagine.

Many a kerchief is torn to ribbons in the game called *dehdwa*. One boy rolls a large stone down a slightly inclined plane, while the others try to stop it, *ʿakašha*, with their kerchiefs. The one succeeding in this is entitled to roll it, *jedahdîha*.

ʿAḳê ʿaḳab is a game in which all the boys run for the goal, about a hundred paces away. He who reaches it first shouts: "*ʿaḳê ʿaḳab*," a command for the others to turn and run back to the starting point. The first boy to reach it now calls out the same words, "*ʿaḳê ʿaḳab*," and flies with the others to the goal again. This is repeated until all are exhausted. Finally the one to reach the goal first exclaims: "A pile of wood, *korkob ḫašab*," and sinks to the ground; the others follow his example, lie still for a while, but then begin to kick and strike out all around regardless of whom they hit.

DITTIES SUNG BY GIRLS

539x 857 533 The girls have no such games. Occasionally at night they form two choirs and alternately sing, *jesemran*, various ditties called *summejr*:

Tafawwelû bel-faẓa	For a good sign take a great plain,
jâ-lli ṭalab fâli	O all ye who ask me for a good sign!
fâli rŝêden w-ar-rašeḍ	Fortunate is my sign, for luck
ṭajjeb al-fâli.	Is the best of all signs ye may want.

539x 857 777 726 When the women and girls are about to start their *summejr*, the men and youths gather not far off. Before a raid or any act of importance every man observes the first word uttered by the woman or girl dear to him. That word they

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take to be their sign or omen, *fâl*, and try to guess from it whether their enterprise will meet with success or not. Knowing this the girls begin with the ditty quoted above. A *faẓa'*, or vast plain where the Bedouin cannot be ambushed, is to him a good sign. Better than any sign, however, is the luck itself or the successful result.

Enḥowderû les-summejr
w-az-zemel bel-misrâḥ
min hw jehedd aṭ-ṭejr
ma'lûḳ ḳlejbeh râḥ
jelfi 'ala marteh
jâ niğmet al-miṣbâḥ
erḥi ṭrejf as-sejr
žîfi 'ala-l-mebṭâḥ.

Gather for the *summejr*,
For the pack camels are out in the pasture.
Who is that training the hunting falcon?
The falcon to whom his heart clung disappeared and
Will soon reach its wife.
O morning star!
Loosen the end of thy leather belt
And stand leaning against the long litter pole.

The girls and women invite everybody to their entertainment, *summejr*, as it is unnecessary to get up so early next morning, since the chief's pack camels are not yet back from the pasture. They hear some one training his hunting falcon and later pity him, because the falcon has flown away and returned to its wife. When about to move they call out to the prettiest woman of the camp to stand up in her litter and shed light all around her like the morning star.

The word *enḥowderû*, gather down, come down together, is used because the *summejr* is always held in a low piece of ground protected against the wind. *Erḥi ṭrejf as-sejr* means "loosen the end of thy leather belt." Every woman wears a belt of small leather strips on her bare body. On entering a litter she loosens this belt in order not to be incommoded by it on the journey. *Žîfi*, stand leaning, for *žîfi*.

Jâ rabbi jâ ḥâlež al-lejl
hât al-maṭar min saḥâbeh

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mâ zâl nawwâf 'ala-l-ḥejl
w-al-mâl killen jahâbeh
jista'hel al-wared w-al-hejl
w-an-naḏel jaḳmaḥ šebâbeh.

O my Lord! O creator of the night!
Let us have rain from thy clouds,
Nawwâf goes out on raids constantly
And all the property of the enemy fears him.
Of both rose and cardamom he is worthy,
And the overcautious only hold back his youthful courage.

Al-wared means the fragrance of roses as well as the rose itself and the love of women. *Hejl*, cardamom, is added to coffee, which thus prepared is to be served to none but heroes. *Naḏel*, cowards, vile ones, signifies here the older, more cautious chiefs, who with Prince an-Nûri at their head would not allow Nawwâf and his youths incessantly to raid even hostile tribes. They feared revenge.

Jâ rabbi jâ m'awwel
t'awwel 'ala-helna
nabni bujût al-'ezz
nanzel manâzelna
narḥal 'an had-dîre
w-'an wasṭha ǧilha
jislam abu nawwâf
jarḥal w-jenazzelna.

O my Lord! O thou who returnest!
Lead us back to our kin,
Where we may pitch our tents as is seemly
And encamp on our own grounds.
We shall move away from this region
Forever to disappear from its midst.
Hail to the father of Nawwâf!
Would that he may move and allot to us new camps.

221/361 If the pastures in the territories owned by them do not suffice for their needs, while the territories in dispute abound in plenty, *rabî'*, the Rwala march as a rule to some of their tributary settlements in the inner desert, unload their supplies, litters, and large tents, usually leave the women, children and aged persons there, and move with their herds to the disputed

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territory for at least one month of grazing. There they live in small tents, many even in the open; they cook their own meals or let one woman or a female slave do the cooking for several tents, and they always camp in the midst of their herds, ready for defense by day or night. The women and girls who have accompanied them soon tire of this mode of life, as is expressed in our song.

Bujût al-'ezz are the complete tents required by the social standing of the kin. owning them. *Ġâlow* means "they disappeared from this territory"; *enǧâl al-ṛejm*, "the fog vanished, dissolved."

Jâ rabbi jâ mâli
'aṭni faẓa bâli
fowḳ awẓaḥen 'âli
ma' waseṭ ḥijjâni
w-ǧowzen 'ala bâli
wa-zmejjem ḥamrâni.

O Lord! O my all!
Give me a clear mind,
(Grant) that I may ride a tall white camel
In the midst of my kin.
A husband give me to my taste
And a nose ring of gold.

Faẓa bâli is a clear mind, a good conscience, a free spirit oppressed by nothing. It is the wish of every girl or woman to ride on the march in a fancy litter on a pure white camel. Animals of this hue are the pride of both the tribe and the family, the red ornaments hung about them being especially conspicuous. In the midst of her kinsfolk the girl is absolutely safe. The nose ring is now worn by only a few Rwala women.

Jâ râčeben humejla'
râ'ih mâ jûmi 'aẓâh
jâ min ḏakar ṣwejḥebi
jâ dâjereh jâ min laḳâh
ar'eh ma' ḏwejden 'azib
wa-mzerfelen jamm al-fela'
wa' lâ laḳejt illa-l-ḥala
w-aḍ-ḍib ǧellâni 'awâh.

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Oh, she who often rides a docile camel,
She gives me no sign with her stick!
Who is here that still remembers my sweet friend?
Who has looked for, who has found her?
See, she stays far beyond the camp with a small herd;
To that pasture I hastened at a trot.
Ah, but I found only a desert,
And the howling of wolves made me flee.

Not finding his sweetheart on the new camping grounds, the lover inquires and searches for her. She used to ride in a litter on a *humejla'*, docile camel of low stature, and to signal to her lover with a stick with which she guided her animal. A *dwejd* is a small herd owned by one family. When [233] the son who usually cares for the herd goes out on a raid the herd falls to the care of the daughter. A *'azîb* is a pasture at such a distance from the camp that the camels must spend at least three or four nights away and do not come to water or to the camp till the fifth day. *Mzerfel*, like *dowmal*, signifies the fast trot of a camel. *Fela'* is a pasture with good grass and perennials.

Šiddû min az-zemel, 'aljân
šêl al-lahad mâ jedânîhi
w-al-ḥokm ḥokm eben ša'lân
makrûden jâ-lli terâğîhi.

Saddle the pack camels called 'Aljân,
Who will not accept a galling load.
As for the command, the command belongs to Eben [Ša'lân;
Crushed be he who would oppose him!

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Zemel is the name given to the pack camels, always males, which carry the tent, supplies, and whole equipment of the chief. In the war cry of the Rwala all the herds are called 'Alja', which is here applied to the camels in the word 'Aljân. *Laḥda* (pl., *luḥûd*) are the callous spots or blisters on the camel's back and flanks caused by the heavy, unequally distributed load or by uneven saddles whether for freight, *heddâğe*, or for riding, *šdâd*. If these callous spots disappear, well and good; if they become blisters and open, suppurating sores, *dabra* (pl., *dabar*), are the consequence. The camels owned by the Rwala will not bear packs that hurt them, and the ruling Eben Ša'lân kin will not bear opposition.

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Já rab'aten binjat
biddat 'arâwiha
w-rawwaḥat zerfât
jerfa-l-'aša biha
teḥûfaha mnife
jefraḥ biḍâriha.

Oh, the men's compartment, it was put up
And its rope ends stretched taut.
For their night's rest the fleet-footed mares returned,
And each rider hopes to get his supper in the tent.
It is being prepared by Mnife,
The thought of whom makes them all glad.

Rab'a is the men's compartment in the tent of a chief; also, the whole tent. *'Arâwi* are loops, or more properly the single bow knots of the tent ropes, which can be loosened or tightened according to the strength of the wind. *Rawwaḥat zerfât* are the slaves, servants, and other youths, who ride out on horseback in the evening to defend the returning herds against a possible attack. The word *rawwaḥ* always implies a night's lodging. [233]

Já ḫajji já 'aweten li
farîḥakom lâ jadmi
w-eildḥakom mustafilli
jakpom galb al-'admi
'adawwakom mustamelli
'ajjet 'njûneh tandmi.

Little brother of mine, of the same descent as I,
One thrown from his horse by thee suffers not long.
For renowned are thy arms,
Which cut in twain the backbones.
Thine enemy is shaken with fright,
And his eye refuses to close in sleep.

The maiden praises the bravery of her lover, who is closely related to her. The words *'aweten li*, if spoken quickly, sound like *'awet elli*, because the *en* tends to double the following syllable, *li*. *'Awe* denotes kinship on the father's side. *Min eja ja'su' fîda* means "from whom does he hail, to what kin does So-and-So belong?" "*Ja'su' min âl fîda*, he hails from such-and-such a kin." *Farîḥ* signifies a warrior rolling on the ground, thus thrown from his saddle.

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Jâ ḫajji jâ mâli
warâk li šenjân
jâ ḫajji-bṛi-mâri
bilammat al-ʿorbân
fowḳ aškaḥen ʿâli
nowfen ʿala-l-žaʿdân
ummeh ʿatejbijje
w-abûh min al-ʿadwân
w-alâjefeh haǧme
sowden čema-l-ṛorbân.

O little brother of mine! O my all!
Both thy mother and thy sister hate me.
O little brother of mine! I would fain show my bravery
In a throng of Arabs
On a tall ash-gray,
Surpassing the stud camels,
Whose mother hails from the ʿAtejbe
And father from the ʿAdwân,
And to whom is united a herd
Of she-camels black as the raven.

The maiden wishes to accompany her Arabs into the fiercest fighting, hoping thus to gain the good will of her lover's mother and sisters.

[592] *Warâk*, behind thee, here signifies female relatives. In the part of the tent reserved for the men the male members of the family sit with their backs to the wall which divides them from the women's compartment. Anyone who has transactions with the men takes a seat facing them and if he wishes to mention the female members of the family says briefly: "Behind thee, behind you." *Lammat al-ʿorbân* means "the Arabs will assemble (or flock together) to repel a hostile attack." The ʿAtejbe camp east of al-Medîna and Mecca; the ʿAdwân to the southeast of them. In Neǧd the predominating color of the camels is black, *amlaḥ*.

Jâ rabbi tsâʿefni
ʿala kill mâ-rid
fowḳ awṛaḥen ʿâli
bžên al-mṛâlîž
wa-ṛlejjemen jaṭni
elja jûbsat ar-riž

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ṣafra suḥûbijje
biḳarm al-wâlid.

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O my Lord! Oh, mayest thou help me
To all that I desire:
I fain would sit on a tall white camel
In a fancy litter,
And with me a young hero who would protect me
At such time when my spittle dries up;
A young hero on a white mare with a long tail,
Of noble breed.

Zên al-ma'âliž is a fancifully ornamented *žetab* litter, fastened on a tall white camel. *Ḳulâm* signifies a young but valiant man. The saliva dries up from fear when the enemy falls upon the moving clan and tries to rob the belle of both the camel and the fancy litter. It is then that she needs a brave defender.

Jâ sema' rabbana O the name of our Lord!
biḏarâk nederreḡ Shielded by thee we wish to walk.
naṭlobak ṭûlat al- Grant us, pray, that as long as we live
'omr mâ nefterež. We may not part.

The sweetheart will not part from her beloved.

Ŕiden baṛa ŕiden
suḥben daraḡ ma'ha
jalfi 'ala šowḳeh
w-ḥelw lâma'ha
ja'ḡibeh beẓ-ẓalma
mlâ'až ṭanâja'ha.

A lover longs for a sweetheart
As for clouds which give rain.
When he comes to his darling
With lips, ah! so sweet,
He is dazzled in the darkness
By clinging to her teeth.

Jâ marḥaba jâ marḥaba
beṭwêreš al-žible lefa'
w-elja lefa ḡâna-l-ḥaja.

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Hail, hail to thee,
O little pilgrim! who didst arrive from the south,
And when he came rain too arrived.

Ṭwêreż al-žible is the south wind, which is usually followed by rain.

Jâ ṭwêreš al-žible	O pilgrim from the south!
'ajjent ḥajjâni	Hast thou not seen my kinsfolk?
w-alli wara boṣra	They are wont to camp beyond Boṣra
w-alli bḥawrâni.	And in the Ḥawrân.

The south wind is besought to bring rain also to the territory northwest of Boṣra and the whole country around the Ḥawrân so that the herds of the girl's kin may find good pasture when they encamp there.